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phers, and it is found today in the teachings of the extreme "left" in the Socialist parties of all countries. Finally, there is the socialism of constructivism which proceeds upon the theory that the Socialist Commonwealth is to be realized step by step through conscious political action, and which sees in every measure that strengthens the popular will and promotes the well-being of the masses an advance toward the Socialist goal. To this type of socialism there is a tendency in the Socialist parties of both Europe and America. It is manifested in the "revisionism" of Bernstein and his followers, in party tactics wherever governmental responsibilities have been assumed by the Socialists, and in the teachings of the more liberal Socialists everywhere.

From this third type of socialism arises that particular form of it here called juridical. Juridical socialism is the socialism of law. It implies, and is fulfilled in, the socialization of legal procedure and legal institutions. Its history, fundamental principles, achievements, and prospects are set forth in this volume with clearness and vigor. The author concludes that in the great struggle for juridical reform socialism has played the most prominent part, and that it must be considered, not only as the greatest phenomenon of history, but also as the most powerful transformer of civilized life, and the noble herald of a genuinely humanitarian jurisprudence.

I. W. HOWERTH

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*Schuld und Sühne.* Von F. W. FOERSTER. Munich: C. H. Beck'sche Verlagsbuchhandlung, 1911.

This is a book divided into two parts which are difficult to regard as consistent. The first part is a philosophical defense of the doctrine that punishment (*Strafe*) means retribution or expiation (*Vergeltung, Sühne*); the rest of the book is a very careful and, in the main correct, account of the best American methods of reforming young delinquents. The author's professed intention is to reconcile two schools of penology, but it may well be doubted whether he has pleased either party. He certainly has not shown that the "Classical school" judges and legislatures can agree on any even approximate measure of "guilt" and "ill-desert"; and he has not even noticed the volume of facts adduced by F. H. Wines, S. J. Barrows, and others, to prove that justice in the old sense is not anything which can be formulated in quantities of pain or length of imprisonment.

We forgive the speculative reactionary for his wanderings in the fog in the part devoted to mediaeval theology, for the sake of the really

admirable exposition of modern pedagogy which he takes out of the other compartment of his mental storehouse. The American literature of boys' clubs, juvenile courts, social settlements, and probation commissions is generously cited in proof of the positive and constructive suggestions which abound in the verifiable propositions of the volume.

C. R. HENDERSON

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*Enzyklopädisches Handbuch des Kinderschutzes und der Jugendfürsorge.* Von DR. PHIL. TH. HELLER, DR. JUR. FR. SCHILLER, DR. MED. M. TAUBE. Leipzig: Verlag von Wilhelm Engelmann, 1911. 2 vols.

These two volumes offer substantial articles on the legislation of all the principal countries relating to the care and protection of children and youth. The materials are furnished by competent men in each nation and are brought down to a recent date. With this general survey all the subjects of greatest interest in this field are adequately treated by noted specialists, and a select bibliography is furnished with each article.

C. R. HENDERSON

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*The Transition to an Objective Standard of Social Control.* By LUTHER LEE BERNARD. Chicago: The University of Chicago Press. Pp. iii+96.

This publication is marked by a wealth of allusions to the literature of the field, by determined and ambitious search for advance beyond the position hitherto reached upon a fundamental and difficult theme, and by a number of evidences of insight. It has the common trait of doctoral theses, a somewhat turgid technicality of style.

It offers a protest against the "subjectivistic" character of sociology, as manifested in two ways: First, it is manifested in the attempt to explain social facts by reference to so-called "social forces," the feelings, motives, or interests that are supposed to direct the conscious activities of men. Second, it is manifested in the idea that attainment of individual satisfactions made democratically prevalent is the standard by which to measure the desirability of social conduct and by which to guide social control.

The protest against the first of these two manifestations of sociological subjectivism, namely the attempt to explain social facts by mere